1: Staden--141-142 (1553-54) 1928 Tupinamba I-2
116, 273, 462

"How they concoct their drinks and make themselves drunk therewith, and the manner of their drinking.

The women prepare the drinks. (75) They take the mandioca root and boil it in great pots. Afterwards they pour it into other vessels and allow it to cool a little. Then young girls sit round and chew the boiled root in their mouths, and what is chewed they set apart in a special vessel. When the boiled root is [142] all chewed, they place it back again in the pot which they fill with water, mixing the water with the chewed root,

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"75. Intoxicating drinks made from palms, manioc roots, maize, bananas, etc., were in use long before the Europeans arrived. The writer of the Treatise of Brazil, Purchas (reprint), XVI, p. 435, says: 'when they begin to drinke it is a Labyrinth or a Hell to see and heare them.' Compare Peter Carder's account at p. 141: 'they take the liquor and put it into broad mouth Jarres of earth, and of this both their men and women doe drinke at their feasts till they be as drunke as Apes.' See also Sir Richard Hawkins' Voyage into the South Sea, Purchas (reprint), XVII, pp. 100 ff. An illustration of a pottery vase for holding cassava-beer is given in British Museum, Handbook to Ethnographical Collections, 1925, fig. 281."

after which they heat it again.

They have special pots, half buried in the ground, which they make use of much as we use casks for wine or beer. They pour the liquid into these and close them, and the liquor ferments of itself and becomes strong. After two days they drink it until they are drunken. It is thick, but pleasant to the taste."

1: Staden--142
116, 273, 527

(1553-54) 1928

Tupinamba

"Each hut prepares its own drink, and when the whole village desires to make merry, which happens generally about once a month, they go first of all together into one hut and drink there until the drink is finished. Then they go the round of the other huts, drinking until they have drunk their fill and there is nothing left.

When they drink they gather round the pots and sit, some on the fire-sticks, others on the ground. The drink is served by the women in a very orderly manner. The drinkers sing and dance round the pots, and on the spot where they drink they pass their water.

The drinking lasts all night, the merry-makers continuing to dance between the fires, with shouting and blowing of trumpets, and when they are drunken the noise is terrible; but they quarrel little. They are also generously disposed, and when a man has more food than his fellow he shares it with him."

2: Thevet--121
116, 273, 834

(1555) 1878

Tupinamba

Cahouin is a beverage made of millet called auaty (maize). There are two varieties of maize, white and black, and with most of the maize harvested they make that beverage. They boil this millet with other roots, and after boiling it is of the same color as clear wine.... After it has been boiled in big jars, made of clay and with the capacity of one hogshead (59 gallons), some virgins chew this boiled millet and put it in another vessel intended for that purpose. If a married woman is called to help, she must refrain from her husband for a few days, otherwise the beverage would be imperfect. Then they boil it again until it is purged and they drink it a few days later.

4: Léry--I, 148 (1557) 1880 Tupinamba 1-2
116, 273

The tubers are thinly sliced and boiled in big clay vessels. When they are soft and tender, they are removed from the fire and allowed to cool. This being done, several women squatting around these vessels, take these softened tuber slices out, and after chewing and turning them in their mouths without swallowing, they throw them into other earthen vessels which are ready on the fire and boil them immediately. They stir the mixture with a stick until it is sufficiently cooked and then remove it for the second time from the fire without straining it. It is then poured into huge clay jars which hold half a hogshead [AM: 30 gallons]. After it foams and is fermented, they cover these vessels and leave the beverage until they are ready to drink it. They also boil and chew maize to make of it a beverage which is muddy and thick and tastes like curds. They make two kinds, red and white....Sometimes they have more than thirty of these jars [AM: which contain 60 Paris pints] full which are placed in a line in the middle of their houses remaining covered until they drink the beverage.

They drink this caoin lukewarm and the first thing that the women do is to build a fire around the jars to warm them. They uncover the vessel at the end of the line and they stir the muddy beverage and then draw it with big calabashes halved in two.... The dancing men pass by the women who wait on them serving to each one of these big bowls. These cupbearers do not forget themselves, tippling and dispatching it at a gulp. Do you know how much they drink? Not until all the vessels, even if there are hundreds

of them, are empty and there is not a single drop of caouin left in any of them, do they stop. After they are so drunk and intoxicated that they can drink no more they vomit and start with more energy than before. They never eat when drinking.

4: Léry--I, 149
116, 273

(1557) 1880

Tupinamba

I repeat that it is the women who do the job [AM: of preparing beer], and though I have not seen any preference given to the girls over those who are married (as somebody wrote) [AM: Thevet wrote that only virgins were allowed to chew the tubers or the maize], the men believe that if they chewed the roots or the millet to make this beverage it would not be good.

4: Léry--I, 152
116, 273, 527

(1557) 1880

Tupinamba

During drinking bouts, to heat their brains, they sing, whistle, encourage and exhort each other to behave bravely and to take many prisoners when they go to war, and formed like cranes, they never stop dancing and moving to and fro through the houses where they assemble until everything is finished. They never leave as long as there is something left in the jars. And to prove what I have said that they rank first and are supreme in their ability to drink, I believe that some of them in one sitting have consumed more than twenty pots of caouin each. They are dressed in feathers when they kill a prisoner and you should see them roll their eyes. Sometimes also, neighbor next to neighbor, they sit in their hammocks and drink more moderately. As a rule, all the men of a village or of several villages assemble to drink. Private bouts are very rare among them.

6: Abbeville--218 (1611) 1614 Tupinamba
116, 245, 273

When they are in season the Indians squeeze the juice of these [MC: acaiou, a delectable fruit from the acaiou tree which grows wild, or is cultivated in clearings by sowing the kernels. The tree is tall and bears fruit after two years.], particularly the Acaiou piran to make a wine which they call Acaiou caouin, which is white and very delicious to drink.

6: Abbeville--221v (1611) 1614 Tupinamba
116, 273

...Wine is made from the trunks of two other kinds of palms called ynaia and carana-vue.

If the Indians make good dancers, they are even greater drinkers, however, it is not everyday but only on days of celebrations, as when there is a prisoner to be eaten, when they have a council of war or when they gather for their pleasure in order to advise on certain affairs of consequence which will never be well conducted unless beforehand [301v] there is a drinking feast or caouin for all to drink and feast.

During the acaiou [AM: cashew] season, which lasts for four or five months, they gather this spongy and juicy fruit and squeeze it to extract quantities of this juice. They call this acaiou caouin, which is like white wine and very strong...

...After the women have made and filled several large vessels with this wine... they drink and do not cease drinking night and day until the vessels are all empty.

Sometimes, especially when it is not the acaiou season, they drink [302] another strong beverage which they call caouin-été made in this manner:

The women take aypi tubers (macachet) and they boil them in big clay vessels. When they are sufficiently cooked and soft, they take them from the fire and allow them to cool somewhat. Then several of them meet and squatting around the vessels take these tubers, which they put in their mouths and after chewing them without swallowing them, they throw them into their vessels with water according to the quantity of beverage which they plan to prepare, then they add a yeast of maize flour, and they boil all this on the fire, stirring it until it is sufficiently boiled. Then they remove it from the fire and pour this beverage into narrow-necked jars. When it has fermented and foamed

sufficiently, they cover the jars and keep them until the company meets. [302v]

They have another kind of sweet wine which they call karakou. It is made with mani-och-cave tubers prepared and chewed like the others. They mix them with maize flour and water, as much as they want, and boil them in big clay vessels. This soup, when cooked, is as thick as milk pap or like rice, then they roast some corn cobs which they chew and throw into it. This clarifies the drink and makes it more liquid, but it still remains thick, since they do not percolate it or strain it....

6: Abbeville--303-304 (1611) 1614 Tupinamba
116, 273, 527

Those who have to be present at a feast arrive on the set day, but the evening before they get ready by decking themselves with feather-works of various colors, with a maraca in their hands [303v] and spend the whole night going around the huts singing, dancing, and jumping without rest.

In the meantime, the women build a fire around the vessels to heat the caouin a little, which they drink almost lukewarm. They uncover the first vessel and stir its contents, then all of them, men and women, start to drink. Some of them, (like the old men) sit or lie in their hammocks with a cigarette in their hands and converse. The others sing, dance, and jump with their maracas. The women, with their hands on their husbands' shoulders, make a terrific noise...[304]

They drink in this way for two or three days without stopping and without sleeping... or eating. They stop when the vessels are empty.

7: Evreux--42 (1611-13) 1864 Tupinamba
116, 273, 527, 533

The chiefs, who generally keep open house and who, therefore, must have large fields, organize a general caouin (drinking bout) to which they invite everybody on condition that they will help cut down the trees that cover the fields. This is done with great rejoicing in one or two busy mornings. Then they all drink in the hut of the man who started to work. Every one helps himself to the wine, if it is ready, and praises its strength. They improvise songs which they recite while walking around the hut to the rhythm of their rattles. They utter such and such words: "O the wine, the good wine, we shall drink to our heart's content. O the wine, the good wine it is not lazy." They call lazy any wine that has not the strength to inebriate them immediately and does not provoke vomit so that they may start drinking again. The girls wait during these parties. They sing and dance to their heart's content. Those who are drunk are put to bed. They rarely quarrel, but they are joyful and amusing in their drinking, especially the women, who make all sorts of antics that may drive the sadest and sulkiest men to laugh. As far as I am concerned I admit that never in my life have I heard so much laughing as when these women were fencing with wooden bowls full of this wine, drinking each other's health, and making all sorts of faces and movements.

7: Evreux--58-59 (1611-13) 1864 Tupinamba
116, 273, 578

[AM: Summary: In a drinking bout, when they were already drunk, a man who quarreled with his brother, fell on his arrow as he was about to fight with him. [59] He hurt himself so badly that he died.]

8: Soares de Souza--169 (1570-87) 1851 Tupinamba
116, 273

Beer is also made of sweet manioc. These tubers are planted more for the purpose of making drink than to be used as food.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 273, 527

They make their beverages of all sorts of vegetables and even of the flour which they eat. Their principal drink is made of the aipim tubers which they boil, then mash and boil again, and when they are well cooked they have the best looking girls in the village squeeze the aipim with their hands, and others chew them with their teeth after they have been squeezed in a vessel, and this is what they call giving the drink virtue according to their superstitions. This water and juice they throw into big pots which they have for that purpose and the wine boils until it turns sour. When it is ready, they drink with songs and they sing and dance the whole night before. The following morning they start to drink, dance and sing. The unmarried girls go around serving the wine in half calabashes called cuias to the singers. They never eat when drinking, and drink until they fall to the ground. The one who does more foolish things during these drinking bouts is the most esteemed by the others. Then they remember past offenses and they punish their wives for them and their friends come to the rescue and they fight with firebrands.

9: Cardim--420[4] (1583-1601) 1906 Tupinamba
116, 273

"After they were married they began to drinke, for untill then their fathers did not suffer them, teaching them that they should drinke heedefully, and should be considerate and wise in their speaking, that the wine might doe them no hurt, and that they should not speake bad things, and then with a vessell the old ancient men did give him the first wine, and hold his head with their hands that he might not vomit, for if he doth vomit they hold to themselves that he would not be valiant."

9: Cardim--421[3] (1583-1601) 1906 Tupinamba
116, 527, 533, 273

"They have some particular daies wherein they make great feasts, and all ends in drinking, and they last two or three daies, in the which they eate not but onely drinke, and there be men that emptie a whole great vessell of wine. That these drinkings may be more festivall, some goe about singing from house to house, calling and inviting all they finde for to drinke and be merrie. These dancings last with musicke all the time of the drinking, in the which they sleepe not, but passe it all in drinking, and when they are drunke they play many disorders, and they breake one anothers head, and take other mens wives, &c."

9: Cardim--426 (1583-1601) 1906 Tupinamba
116, 436, 476, 273

"This Nation hath no monie wherewith to satisfie the services that are done to them, but they live with bartering one thing for another, and principally in change of wine they doe all that they will, and so when they have any businesse, they make wines, and advising the Neighbours, and assembling all the Towne, they desire them to helpe them in their Husbandrie, which they doe with a good will; and labouring till tenne of the clocke they returne home againe to drinke their wines; and if that day their tillage be not ended, they make other wines, and so goe another day till ten of the clocke to make an end of their businesse. And in this sort doe the wise White men or Portugals use, that know the use and fashions of the Indians, and how much they do for wine; they make wines for them, and call them to their Husbandries, and to their Sugar-canes, and with this they pay them. They use also ordinarily to change some things for white beades, which are made of Wilkes: and in change of some Nosegaies they give even their wives; and this is the ransome wherewith they use ordinarily, that is, the White men, for to buy of them the slaves, as well men as women that they have for to eate."

9: Cardim--476 (1583-1601) 1906 Tupinamba
~~116~~, 262, 273

"The herbe Nana is very common, it is like the herbe Aloes, and hath such leaves, but not so thicke, and all round about full of very sharpe prickles; in the middest of this herbe groweth a fruit like a Pine-apple, all full of flowers of divers colours, and very faire, and at the foot grow foure or five sprigs, which are planted; the fruit is very smelling, pleasant and one of the best of the world, very full of juyce, and pleasant, it hath the taste of a Mellon, though begger and more smelling, it is good for them that are troubled with the Stone, and it is very prejudiciall for Feavers. The Indians doe make Wine of this fruit, very strong, and of a good taste, the huske wasteth much the Iron at the dressing of it, and the juyce taketh away the spottes from the clothes. There is so great abundance of this fruit, that they fat their Hogs with it, and regard it not for the great abundance, they are also kept preserved, and raw they helpe the Sea-sicke at Sea, and with Wine in the morning they are medicinable."

14: Vasconcellos--LXXXV (1662) 1865 Tupinamba
116, 273

They make their beverages from fruits called acayá, from the aypi tubers, of which there are two sorts: cauy-caraçu and cauy-machaxéra. They use also pacoba (bananas) which they call pacouy, maize (abati-uy), pineapples (nanauy), which is very good and intoxicates well. They make drinks of sweet potatoes called jetiuy, of genipa fruits, of bacútinguy, of beijú wafers and of manioc which they call tepiocuy. Others of forest honey or of sugar which they call garápa. Other Indians use cashews of which there are great quantities with which they fill many casks.... They squeeze the cashew into vases and they leave the juice until it boils, foams, and ferments, and becomes like wine.

18: Anonymous--439 [4] (1584) 1844 Tupinamba
116, 273

They are much given to beer [vinho], which they make from the roots of the mandioca that they eat, and from maize, and other plants. This beer is made by the women, who chew it and who say that this makes [the beverage] much better and easier to boil. With this they fill many large pots, which are made expressly for this purpose, and after boiling it for two days, they drink it, lukewarm; because of this it does not do much harm, nor is a great deal of it imbibed, although many of them, principally the old men, loose their better judgement on account of drinking so much; they are able to remain warm and happy only with very strong wine made from various fruits, and they drink a great deal, and loose their sense, but of this they [most of the population?] drink only a small amount, and this only during the time that the fruits are is season; but they drink so much of the common beer made from roots or maize that at times they go on drinking for two days and nights, ..., principally at the execution of one of their captive enemies, all of this time singing and dancing without either tiring [cançar] or sleeping. This communal emphasis on beer-drinking makes them gross and fat, for they eat all their meals together, and when they drink nothing else is eaten.

18: Anonymous--440
116, 273, 884

(1584) 1844

Tupinamba

Children do not drink wine, and when a young man drinks for the first time they organize a big feast, and they paint themselves, since from that time on he is considered to be a grown man.

20: Heriarte--16 [6] F-2 (1662) 1874 Tupinamba-
116, 241, 273, 578

The Mujaraguanos have manioc plantations, and from this manioc they make farinha. Their celebrations and feasts are drunken brawls and in the course of these brawls many fights occur, some of which result merely in ill feeling, others in death.

20: Heriarte--16-17 F-2 (1662) 1874. Tupinamba
116, 764, 765, 266, 273

Whenever one of their fellow tribesmen dies, he is placed in a hammock, and they then set fire to the corpse-bundle until it is roasted, and about this his [17] relatives make a great protestation of sadness, moaning and weeping and exhibiting the dead man's things, like his paddle, bow, arrows, and other articles: and with a liquor distilled from the dead body, the deceased's wife is annointed; and the corpse is then eaten like meat, and the bones are preserved and kept; and some of the fat-drippings the wife takes and rubs on the bones, and these are then crushed and mixed with the manioc beer and drunk; and in this manner they seek to show the grief which they have for the deceased.

26: Thevet--240-241 G-3 (1555) 1928 Tupinamba
116, 273, 343, 727

As soon as they have seized several prisoners, they quickly send the news to the villages advertising what they have accomplished. The older women of the aforesaid villages suddenly begin to sing. This singing lasts all night long; they don't even stop to sleep or doze. They beat their mouths with their hands, and scream at the top of their voices. In this manner they await the arrival of the prisoners. They stop for a while, long enough to prepare a sort of uncovered cell, which is sometimes made only of leaves--in which he [EJ: i.e., the captive] will sleep one night only. During the night they drink outrageously, remaining in a state of drunkenness for three or four days. After this, they have [241] the prisoner brought to their village and allow him to converse freely with them until the time comes for him to be killed.

26: Thevet--247 G-3 (1555) 1928 Tupinamba
116, 266, 273, 287, 292, 301

During all these ceremonies [EJ: i.e., Tupinamba ceremonies associated with cannibalism] they only drink of their Cahouin, [EJ: wine] and walk their prisoners in the village with special costumes and frontals, bonnets, bracelets of different colors, even dresses of feathers, which are very pretty to see at close range and from afar. I gave one of them, upon returning from my first trip in this country, to the late Monsr. Berbandy, who has since become Cardinal, who made a present of it to the king Henry II, as a rare thing, or feathers of Arrassoit, or Arait, Assajaboucou, Touapuap, and others.

26: Thevet --248 G-3 (1555) 1928 Tupinamba
273

When the day on which the prisoner is to be put to death approaches, they make a grand Caouyn according to the size of the village. This is a beverage, which, according to what I described in my Cosmograph,[EJ: See source 3: Thevet, category 273] is made by the women, from roots, called Aipi, and de Mil together well cooked and mashed: then afterwards put it in huge vessels.